

A SERMON

PREACHED

AT THE ANNUAL CONFERENCE OF THE
METHODIST EPISCOPAL CHURCH, SOUTH
AT THE CITY OF MEMPHIS, TENN.
JANUARY 10, 1892.

BY

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OF THE METHODIST EPISCOPAL CHURCH, SOUTH,

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A SERMON,

PREACHED

TO A CONGREGATION, ASSEMBLED TO COMMEMORATE
THE COMING OF IMMANUEL "IN THE
LIKENESS OF SINFUL FLESH,"

25th December, 1835.

BEING A PLAIN EXAMINATION IN A PRACTICAL VIEW OF JACOB'S
PROPHECY CONCERNING SHILOH.

BY THE

REV. J. C. USHER,

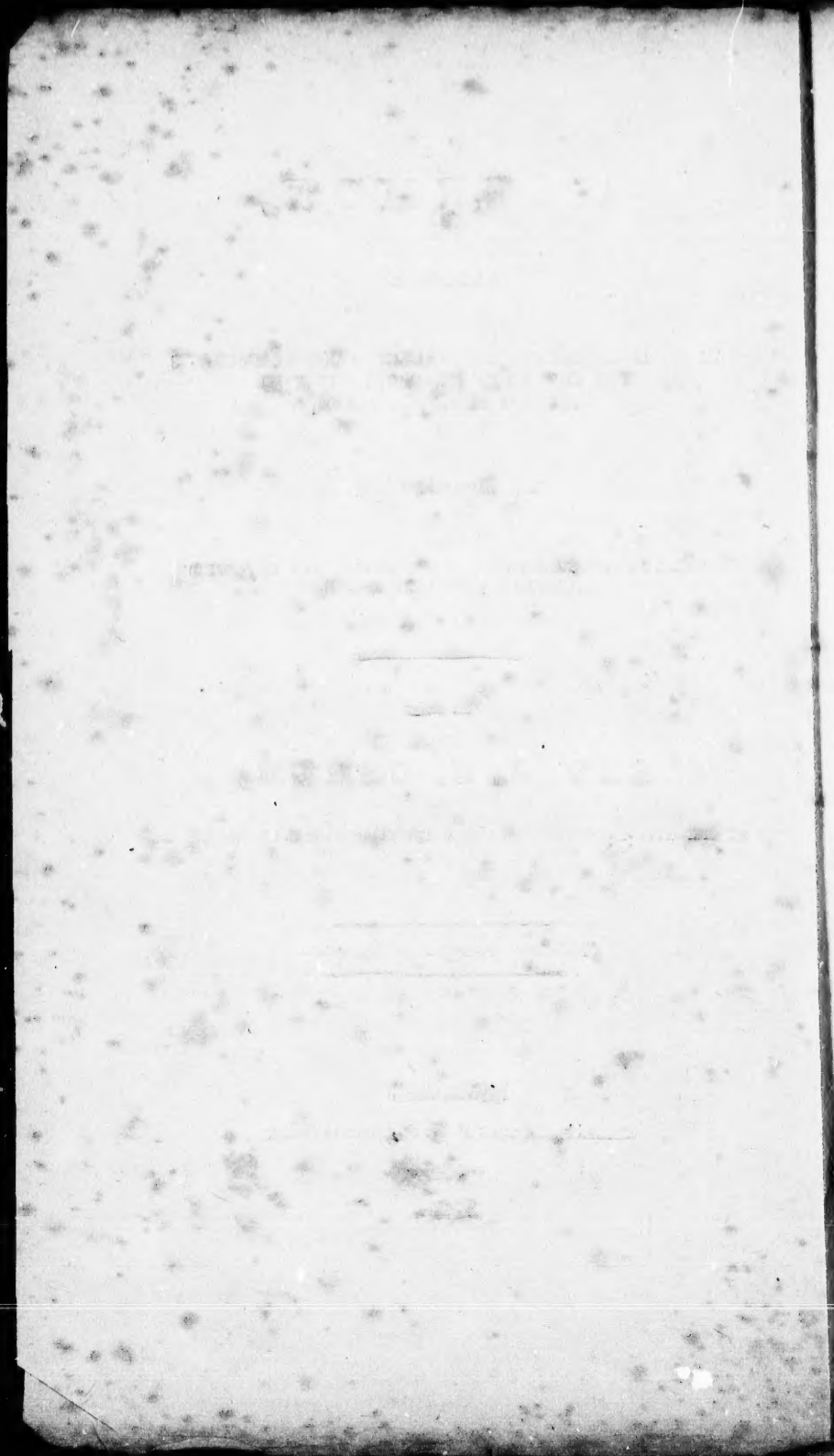
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A S E R M O N .



"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come ; and unto him shall the gathering of the people be."—Genesis, chap. XLIX, v. 10.

MY BELOVED FRIENDS,—I have spoken to you upon many subjects, and all of them of so great importance that the things of this world, which engage our affections so much, are as nothing in comparison with them. On the present subject and occasion I shall use great plainness of speech, "that your faith may not stand in the wisdom of men but in the power of God,"—"for the kingdom of God," which we preach to you, "is not in word, but in power."

You are fallen creatures,—you are sinners who must very shortly give an account of yourselves at the Judgment seat of Christ ; and I am a sinner, utterly unworthy and insufficient to declare to you the counsel of God. You are looking to me (a man of like passions, and subject to the same infirmities as yourselves) for "your portion of meat in due season ;" "and woe is me, if I do not approve myself a workman that needeth not to be ashamed, rightly dividing the word of truth." Alas, my charge, my responsibility is great ; but one saith, "Fear not, my grace is sufficient for thee." Brethren, if you have any fellow feeling for so weak a vessel as I, offer a silent prayer from the heart, that I may have the "spirit of power, of love and of a sound mind," to explain to you God's holy word ; and Oh ! Pray that the "word may be mixed with faith," and become in some respects a subject for consolation and peace to your souls.

We have a portion of prophetic truth before us, and I have prayed that the spirit of truth would so guide me that I should state nothing that is not consonant with, or sanctioned by the Inspired word. I say with St. Peter that we have "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place;" and let us bear in mind that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—Our text is part of a series of predictions uttered by the holy patriarch Jacob, when, on his death bed he gathered his family (consisting of twelve children,) around him, and "spake as he was moved by the Holy Ghost." The aged patriarch, (some of you may remember) came down from Canaan, now called the Holy Land, in consequence of a severe famine which continued seven years; during this famine Joseph, the youngest but one of Jacob's sons, was viceroy of Egypt, and through his great interest with Pharaoh the King, had his father and brethren provided for in the land of Goshen; a few years after this Jacob, or Israel, was about to die; and in view of this event, he assembled his family and prophesied what should befall them in the last days. Concerning his son Judah and posterity many remarkable things are foretold, but our text is not only the most striking passage in this prophetic series, but one of the most comprehensive and glorious prophecies to be found in the revealed word.

The subject of this prediction is *the Messiah, his manifestation in flesh; the beginning, progress and consummation of Immanuel's work.* In the former part of the text the spirit signifies beforehand the *coming of Shiloh*; then the *time of the advent is marked*, "The sceptre shall not depart from, nor a Lawgiver be wanting to, Judah, *until Shiloh come*;" which is the same as saying "The Sceptre, and Lawgiver shall

depart, when Shiloh comes." And in the latter clause, the *character* and *action* of the coming Shiloh are so clearly announced in the brief, but comprehensive language of prophecy, that we cannot doubt who the person is—"The Messiah, God manifest in flesh."

In the examination of our subject we shall consider the signs of Shiloh's coming under the first portion of the text.

"The sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come."

And secondly, the work of Shiloh, or Immanuel's action, "unto him shall the gathering of the people be."

And now brethren I hope you will pay close attention to what I am about to say, for I have consulted the best human authorities I could procure, and have carefully compared scripture with scripture, and with events, in order that you may be fully informed upon this grand prophecy concerning our most glorious Immanuel.

"The sceptre shall not depart from Judah."—Much has been said upon the meaning of the word *Sceptre* in this place; I shall give you that meaning which I find most agreeable to scripture, and most probably the true one from the fulfilment.

The Hebrew, *Shebet*, and the Greek *Skeptron*, signify a rod of command, a staff of authority which is in the hand of Kings, of sovereigns of a province, of the chief of the people. Ahasuerus carried in his hand a golden *Sceptre*.—Esth. viii, c. 4 v. The *Sceptre* is a sign of power and authority, as we find in Isa. xiv c. 5 v. "The Lord hath broken the sceptre," or the power of the rulers. And in Zech. x c. 11 v., we read that the *Sceptre* of Egypt shall depart away," meaning that the kingly dominion and authority should be destroyed.

The word *Lawgiver* means here not so much a

framer and giver of Laws, nor one who embodies laws into a code or Constitution—as an officer who administers justice and hands over criminals and disobedient to the civil arm, or *Sceptre-bearer* for punishment. *Moses* was a *Lawgiver* in a peculiar sense, as appears from xviii ch. of Exodus, compared with Numb. xi., where, in consequence of the number of the Israelites, seventy elders were appointed by God to assist Moses in the administration of Justice. Jethro, Moses' father-in-law, suggested this necessary step sometime before it was adopted by the God of Israel who was manifestly the *Lawgiver*. We find in the Psalms that God spake in his holiness, "There is little Benjamin their ruler and the Princes of Judah their council—Ephraim also is the strength of mine head; Judah is my *Lawgiver*." But these persons were merely instruments to explain and enforce the Laws given. "There is one *lawgiver* who is able to save and destroy." "The Lord is our judge, the Lord is our *Lawgiver*, the Lord is our King, he will save us."

As the sceptre stands for, or denotes supreme civil power, so a *Lawgiver* stands for the unrestrained exercise of legal power,—in a word, Executive and Legislative power were to exist and continue in Judah.

But you will ask me what is here understood by *Judah*? The Question is important. Judah, was the fourth son of Jacob, and at the time this prediction was uttered, the Head of a family; he was not yet the Head or Prince of a tribe, for the twelve tribes of Israel were only so constituted in the time of Moses 200 years after; and it is very certain he was not a King. It does not even appear that Judah had the least authority at this time over his brethren.—Judah then *in person* was neither a sceptre-bearer, nor *Law-giver*, yet the prediction of Israel his father is that the "Sceptre shall not depart from Judah, nor a *Lawgiver* from between his feet." "How,"

says a learned interpreter of the prophecies "could it be said the Sceptre shall not depart from Judah, if Judah carried no Sceptre?" that cannot be taken away which was never possessed! I wonder exceedingly that so great a man should dwell upon this, as though it were decisive against the interpretation; that Sceptre here denotes Kingly power. To suppose that *Judah in person* must have held a *Sceptre*, or *staff*, or *rod* of authority at this time, to justify the assertion that it "shall not depart" is trifling. *Judah personally* was not a Sceptre-bearer, neither a Staff-holder as prince of a tribe, nor did he bear any code of laws for the Hebrew people, as Moses subsequently did; for at the time we speak of, there were only 75 souls, a small body to sway a sceptre over! But did not Judah's *posterity* obtain a sceptre, and Kingly power? Assuredly they did! who was David? The son of Jesse, of the tribe of Judah! And what was he? A King, and sceptre bearer to Israel. Brethren, Judah was but a son, not even the first-born, but the fourth of Jacob; the head of a family; when his posterity were formed into a tribe, (in like manner as eleven tribes were formed of the posterity of the other sons,) the banner of Judah led the camp in their march through the wilderness, Numb. ii. 3. This tribe, also, had first possession of the land of Canaan, Josh. xv. 1. It was also in that portion of the land which Judah received as inheritance, that the city and temple of Jerusalem were built; and David, with his son Solomon, who built the magnificent edifice, were the first sceptre-bearers of Judah's line. These were the beginnings of Judah's power and glory. It was in view of this that the holy Patriarch moved by the spirit of Christ testified beforehand, the swaying of the Sceptre by Judah. And further, we have it on record, that from the reign of David until the reign of Zedekiah, about 600 years, the Kings of Judah had

copies of the Law in their possession, and had civil officers, about their persons, who saw that justice was duly administered, and civil liberty maintained according to their Judicial Law.

Now then we have in this prediction of Jacob, this clearly implied, virtually stated, that in Judah, (not in the *person*, nor probably in the *tribe of Judah independently* of, but as it stood related to the other tribes) there should be about the time of Solomon such a political constitution of government as is necessary to render a nation complete in itself, and independent of other kingdoms. Such was Judah, and so constituted a body politic it was to continue "until Shiloh come." To use plainness of speech, the Jewish people would be *ruled* by their *Princes* and *governed* by their *own laws* until the coming of Christ, the Shiloh, or Prince of peace. Now this prophecy, according to the above given interpretation, was exactly fulfilled, every jot and tittle, as you will hear. We refer to History, sacred and profane.

The Hebrews or Jews, possessed this constitution entire until the Kings of Assyria extended their empire this side the river Euphrates, as far as the land of Judea, when Shalmaneser, the Assyrian King B.C. 721, carried into captivity the 10 tribes of Israel who had separated by revolt from Judah, under Jeroboam, 300 years before. When the ten tribes were taken away to a heathen land, the *Sceptre* and *civil polity* departed from them; their princes and laws were taken away, and they a captive people, have never since been heard of. The two tribes of Judah and Benjamin who remained uncaptured (when the 10 were taken away,) were still under subjection to their own Kings and Laws; but at length the appointed time arrived, when in the year 606 B.C. Judah and Benjamin, (called the house of Judah;) were to be removed out of sight, to be

delivered into the hands of Nebuchadnezzar, King of Babylon. This Monarch, God's instrument for the correction of his people, took Judah captive, and a few years afterwards destroyed the first glorious temple of Jerusalem which had stood 500 years. Judah remained in captivity 70 years, their government was not *destroyed*, but *interrupted*, so exact is the fulfilment of the prophetic word of God; for you will find in the 7th of Ezra, that he (Ezra,) obtained a *charter* from the reigning King of Persia, Artaxerxes Longimanus, authorizing and directing him to repair to Jerusalem and take with him all power according to the law of his God, to embody the people of Judah again under the *same constitution of government with princes to rule, and officers to administer justice*, according to their own laws. How glorious is our God "wonderful in counsel, and excellent in working." The Sceptre up to this period had not departed from Judah, nor a Law-giver from beneath his feet—i. e. of the posterity of Judah.

Ezra obtains his charter and becomes governor of Judea 457 B. C. And Nehemiah is also commissioned by Artaxerxes (the Ahasuerus of the Book of Esther,) with whom no doubt Queen Esther of Jewish extraction had some influence, which she used in behalf of Judah. Nehemiah reforms church and state; re-peoples Jerusalem, and completes the work of reformation, during the high priesthood of Joiadah 409, B. C., and about 48 or 49 years after Ezra received the charter for the purpose. *Up to this period, which closes the Old Scripture Canon, and completes the first seven weeks of Daniel's prophecy concerning the Messiah, the sceptre, power, and the administration of justice had not departed from Judah.*

The supreme power was now vested in the High Priests of Judah, who regulated all national affairs subject to the governors of Syria, who were officers under the Kings of Persia. Johanan, Jaddua,

Onias, 1st. and Simon the Just, filled the H. Priest's office in succession; this Simon was instrumental in restoring the Jewish Religion and Polity to due efficiency, purity and order; he was not only the last of the 120 elders who after the return of Judah from Babylon had been engaged in the work of reformation, but he was the greatest of them all, and we have good reason for stating that he completed and left the Canon of the Old Testament, as it at present stands. He died about 292, B.C. and was succeeded in the Priesthood by Eleazar, Manasseh, Onias 2nd, Simon 2nd, Onias 3rd, and Jason; Menelaus supplants Jason and buys the office of High Priesthood of Antiochus Epiphanes, King of Syria, and with the exception of $3\frac{1}{2}$ years of persecution by Antiochus (which period and event are foretold by Daniel as typical of a greater persecution and pollution under the Gentile dispensation) the *Sceptre* and *Legislative power* still remained with Judah. After this short interruption Judas Maccabæus of the Asmonæan line, recovers Jerusalem, cleanses the sanctuary, restores the daily sacrifice and worship, and becomes prince of Judah. Jonathan, Simon, and John Hyrcanus are succeeded by Aristobulus who wears a *diadem*, and therefore carries a *Sceptre*; he was the first who took the title of King of Judah after the Babylonian captivity. Alexander Jannæus a younger brother succeeded and upon the death of Jannæus, his wife Alexandra becomes queen, and puts the affairs of the Government into the hands of the Pharisees: she dies and Aristobulus her younger son takes the crown, obliging his elder brother Hyrcanus to waive his claim until the arrival of Pompey in Damascus, who decides against the younger son, takes him prisoner and places Hyrcanus upon the throne of Judah; Antigonus dethrones Hyrcanus, and is himself immediately displaced by Herod, called the Great, who

wore the Crown and swayed the Sceptre when Shiloh came.

Now my friends we have nearly arrived at the full and precise accomplishment of this remarkable prophecy. This Herod died when Christ, the Shiloh was one year old in flesh, and Archelaus his son, succeeded to the Crown, though he did not reign over all the dominions of his father. In the division made between the sons, Archelaus succeeded to the dominion of Judæa, Idumæa, and Samaria, but at the end of ten years he is cited before Emperor Augustus to answer for the mal-administration of Government, upon which he is deposed, 11 years after the birth of Christ; the following year Judæa was made a Roman province, in the 40th year of Cæsar Augustus, Emperor, of Rome. Coponius, by commission from the Emperor enters upon the government as procurator of Judæa, and power of capital punishment is taken out of the hands of Judah, and transferred to the hands of Cæsar. To this effect we have the acknowledgment of the Jews themselves, "Pilate said unto them; take ye him, and Judge him according to your own law;" the Jews therefore said "*It is not lawful for us to put any man to death*"—"We have no King but Cæsar."

We have now, through much searching of Scripture and History, proved (we hope) to your entire satisfaction, that when Jesus Christ came into the temple upon his father's business and publicly disputed at twelve years of age with the Doctors, in that very year the Roman Emperor issued a decree to deprive Judah of supreme power, which was executed by Cyrenius, Governor of Syria; and upon the appearance of Coponius as procurator, the words of the aged Patriarch to his son Judah were fulfilled. "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Before I close on this head I would remark that the full completion of the prophecy was not until the temple of

Jerusalem was destroyed by Titus Vespasian ; till then there were some remains of power among the Jews ; they still had the Sanhedrim or national council, and their High Priest, with a shadow of authority on both, and in the administration of justice some regard was paid by the Roman Procurators to their old national law. But after the temple and city of Jerusalem were levelled with the Ground by Titus, all this was wholly abolished, and from that time neither the Sceptre nor Law-giver has been found among the Jews. Although nearly 1300 years have elapsed since the destruction of their civil polity, and numbers of the Jewish people are found in bodies throughout the world, yet they have never been able to embody again into a nation, either in their own or any other land ; nor have they to this day found a place where they could establish their old constitution of Law, or have a Prince of their own to govern them.

We may pause here, and wonder ! The ancient people of God are scattered abroad. The tribes of Judah and Benjamin we see mixed with every nation yet they bear the *national* mark, they are Jews still ; and the other tribes we know nothing of, yet we believe assuredly that they are not, cannot be extinct ; as the word of God is true, they also will be found, for it is written concerning this people " he shall assemble the *outcasts of Israel*, and *gather together the dispersed of Judah* from the four corners of the earth. They will be brought home to their Land, and "all Israel be saved," for there shall " come out of Zion a Deliverer, who shall turn ungodliness from Jacob," and unto Shiloh, the Deliverer, " shall the gathering of the people be."

Brethren, I have now brought you to the second part of this most interesting subject.—Pray for "the Spirit of Truth" to enlighten us while we proceed in the examination of Immanuel's action. "*Unto him shall the gathering of the people be.*"

Ist. Shiloh's character and action, that when he is come, it will be known by gathering the people unto him.

II. What is to be understood by the people, or as it is more properly rendered "peoples."

III. When, and in what manner they are to be fully and finally gathered unto him.

1.—If we turn our attention to that period in our Saviour's life, when he was about to die for our sins, we shall find that in the person of the High Priest Caiaphas, the dying Jacob's prophecy was proclaimed as it were afresh, and he who was then "taken by wicked hands to be crucified and slain," was the Shiloh pointed to, who was to accomplish the purposes of Divine Grace, in *gathering a people to himself*.

In the Council convened by the Chief Priests and Pharisees to deliberate upon the death of Jesus, "one of them named Caiaphas, being High Priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation, and not for that nation, but that also he should *gather together* in one, the children of God that were scattered abroad."—John xi. 47, 52. Here began to unfold, in more pointed character, the substance of Jacob's prophecy—upon the subject of Immanuel's glorious work;—here we have the glorious hinge on which hung the whole purport of Shiloh's coming, namely, that by his death on Calvary "the knowledge of salvation," through his atonement, might be preached unto all people, beginning "at Jerusalem." It was in full assurance of this glorious fulfilment of Jacob's prediction that Zecharias, father of John the Baptist, being filled with the Holy Ghost, prophesied,

saying,—“Blessed be the Lord God of Israel, for
 “he hath visited and *redeemed his people*, and hath
 “raised up a horn of salvation for us in the house of
 “his servant David, as he spoke by the mouth of his
 “holy prophets which have been since the world be-
 “gan.” It was in devout expectation of Shiloh, the
 gatherer of the people, that the aged Simeon, “wait-
 “ing for the consolation of Israel, came by the spi-
 “rit into the temple, took the child Jesus in his en-
 feebled arms, and blessed God saying, “Lord now
 “lettest thou thy servant depart in peace *according*
 “*to thy word*, for mine eyes have seen thy salvation,
 “which thou hast prepared before the face of all
 “people: *a light to lighten the Gentiles, and the glory*
 “*of thy people Israel.*” The Spirit of Christ in the
 prophetic Isaiah declared beforehand the sufferings
 of Shiloh, the glory that should follow, by the inga-
 thering of his people. “In that day there shall be
 “a root of Jesse, which shall stand for an *ensign of*
 “*the people*, to it shall the *Gentiles seek*;—the Lord
 “shall set his hand the *second time to recover the rem-*
 “*nant of his people* :.....he shall set up an *ensign for*
 “*the nations*, and shall *assemble the outcasts of Israel*,
 “and *gather together the dispersed of Judah from the*
 “*four corners of the earth.*” And in the Gospel we
 have the Saviour’s own words before he suffered :—
 “And I if I be lifted up from the earth, *will draw all*
men unto me.” And as if this were not sufficient
 upon the subject, the Holy Ghost was pleased to
 leave on record this complete and final testimony
 giving us the fullest assurance of the entire accom-
 plishment of the Patriarch’s prophecy. “The Lord
 the Spirit thus states by his Apostle, the consumma-
 tion of Immanuel’s work,—“that in the dispensation
 “of the fullness of times, he might *gather together in*
 “*one all things in Christ*; both which are in heaven,
 “and which are on earth, even in Him.—Ephes. i.”
 10. This is the Glorious Shiloh, the Mighty God,

the Father of the Everlasting Age ; the Gatherer of the Peoples, and the Prince of Peace. The Centre of all fullness, "the only begotten of the Father, full of grace and truth."

Beloved, pause and think over these statements, all scriptural, rich and enriching ; if you remain poor and unhappy in your souls,—if you have no peace, no consolation, no joy, no soul filled with praise, love and gratitude, it is because the God of this world has blinded you : you think not of Shiloh, the gatherer of the people ; you think not of Immanuel and his glorious work.

If you be taught of God, [and without the teaching of the Holy Ghost our wisdom is foolishness with God,] you must confess that the Shiloh of Jacob has a people, that the *true Shiloh was to be known by his action of "gathering a people unto him,"* as also the people were to be ascertained by their gathering unto him, and by the action of both, the divine testimony was to be confirmed and fulfilled."—Zech. xiii. 9. I will say, it is my people ; and they shall say, the Lord is my God." In view of this triumphant period and event, how beautifully the inspired Prophet is directed to represent God the Father speaking of the Son to the Church, and then to his Son of his people. First,—“Behold I have given him for a witness to the people, a leader and commander to the people ;” and, secondly, to him concerning the Church :—“Behold ! thou shalt call a nation that thou knowest not ; and nations that knew not thee shall run unto thee ; because of the Lord thy God ; and for the Holy One of Israel ; for he hath glorified thee.”—Isa. lv. 4, 5.

Without dwelling longer upon the certain marks and proofs of Shiloh's having come, to gather a people, we reserve what is further to be added upon his character and action as a Gatherer, unto the conclusion, and shall now proceed to ascertain from the

Holy Word who *were and are the people to be gathered unto him.*

2d.--The Inspired Scriptures in every part, trace the History of *the People*, of whom Jacob spake, to its source, in the "everlasting love" of God in Trinity to the Church.

The origin of the people as they "are chosen before the foundation of the world,—adopted as children by Jesus Christ to himself according to the "good pleasure of his will,—sealed with the Holy "seal of promise unto the day of redemption," form a chain of spiritual blessings, not to be broken by the powers of Hell, and clearly show that Shiloh, had, has, and will have a "peculiar people"—who are called by different names;—elect, chosen, saints, faithful, believers, children of God, and of light, a holy nation, lively stones, a spiritual house, and by other names, which signify *the identical people* whom the Father gave to the everlasting Son, whom the Son betrothed to himself in the bonds of the everlasting covenant; which people he engages to redeem from the ruins of the fall, during their pilgrimage and sufferings in the Wilderness of this still unredeemed earth, and whom the Holy Spirit teaches "makes willing to serve" guides, comforts, witnesses with, and seals to the day of Redemption. These people, Shiloh when he comes descending in the clouds of glory, with his mighty angels, to redeem the earth from the bondage of corruption, and to restore the face of all nature to its Paradise state, shall *gather unto himself*, and consummate his mighty action by saying to the Father, "Behold I, and the children which God hath given me."

'The Redemption of animate and inanimate matter from the curse, and the glorification of the elect in soul and body in the millennial and resurrection state were determined in the charter of grace given by the blessed Trinity before the worlds began. It is not

for wretched, short-sighted man to fight against the wise but mysterious purposes of the eternal Jehovah ; nor dare he with safety place the unhallowed finger of discontent upon the well ordered covenant.—“My counsel shall stand, and I will do all my pleasure,” saith the mighty One. “Who art thou O Man that repliest against God ; Remember that

“ God moves in a mysterious way,
His wonders to perform.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his sovereign will.

The people that are now gathering to Shiloh, or hereafter will be gathered to them were as truly his people before time was as when they are called by his grace. In the divine mind they “are holy and without blame before him in love,” a “chosen generation, a royal priesthood” an holy nation, a purchased people, is their character ; and they never will forego their relationship to, nor their oneness and union with their head, for “nothing shall separate us from the “love of God which is in Christ Jesus our Lord.”

But brethren beloved we must not stop here, though my limits forbid much more on this head.—Not only has Shiloh a *particular* people but his people to be gathered are distinctly *known, named and sealed* by the broad seal of the blessed and only Potentate.

The Father calls them *his own elect* ; Our Immanuel is ever harping on this pleasant string, in John, x. And the Holy Spirit hath made them his by his unction or Anointing, from Everlasting. And how fully I am borne out by the prophet of Immanuel's name and work, any reader of Isaiah's Prophecies may know and Judge. Christ calls his people by these endearing names, “*his seed, his spouse, his fair one, his jewels, his portion, his inheritance, and his love.*”

I say that the people to be gathered are known, and named and sealed "Nevertheless, the foundation of the Lord standeth sure, having this *seal*, the Lord *knoweth* them that are *his*,"—2 Timothy, ii c. 19 v., "whose *names* are written in the Lamb's Book of Life,"—Rev. xxii, c. 27 v.

Still a question remains to be examined, are *the people*—the people of Israel, or the people chosen from among the Gentiles, or both.

Some persons forget that the Jewish people are the ancient people of God, and that the reception of us (Gentiles) into the covenant made with the fathers, was in consequence of their unbelief. They fell through unbelief, rejecting the Messiah, and we stand by faith, such is the good pleasure of God, "Let us not be high minded but fear." As concerning the Gospel, they are "enemies for your sakes; but as touching the election, they are beloved for the fathers sakes." I say then, enquires St. Paul in the course of his argument "Hath God cast away his people? God forbid. Have they stumbled that they should fall? God forbid. But through their fall salvation is come unto the Gentiles, for to provoke them to jealousy,—for I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel *until the fulness of the Gentiles be come in.*" The Jewish people, then, (although the tribes of Judah and Benjamin, have been trodden under foot by us Gentiles, for 1800 years) will be gathered unto Shiloh—and the ten remaining tribes of whom we have not heard for 2500 years, will be found and brought home, and so "*all Israel shall be saved,*" as it is written "There shall come out of Zion the deliverer, and shall turn ungodliness from Jacob"—for "the gifts and calling of God are without repentance."

You see then the force of the language in the old

Hebrew, "unto Him" Shiloh, shall the gathering of the peoples be; not people, but *peoples*, meaning that Christ shall not only *gather* together *a believing people* from among the *Gentiles*; "of all nations and kindred, and nations and tongues"—Rev. vii, 9., but he shall gather together his ancient people Israel, (the 12 tribes); build up again the walls of Jerusalem, and reign upon David's Throne for ever,—Ezek. xxxvii, 20, to the end; Amos ix, 11, to the end; Luke, i. 32, 33.

I will dismiss this head by a confirmatory passage from the Holy Scriptures which abound in the texts that establish the truth of Israel's Restoration to the land of Judæa, and the gathering of a chosen people from among the Gentiles. The Father addresses the glorious Immanuel on the subject of gathering the peoples. "Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the *Gentiles*, that thou mayest be my salvation unto the ends of the earth." I cannot omit this Scripture, so clear, striking and beautiful upon the return of the Jews. "Sing O Heavens, and be joyful O Earth; and break forth into singing O mountains; for the Lord hath comforted his people and will have mercy upon his afflicted.—" But Zion (i.e. the Jews,) said, the Lord hath forsaken me, and my Lord hath forgotten me; can a woman forget her sucking child, that she should not have compassion on the son of her womb?—" Yea, they may forget, yet will I not forget thee.—" Behold I have graven thee upon the palms of my hands; thy walls are continually before me,"—" Isa. xlix, the whole.

In conclusion, I consider in the last place the manner in which and the time when the peoples are to be gathered unto our glorious Shiloh.

And here I beg your particular attention, for all

I am about to say will be entirely new to you. Shiloh has been manifested in flesh, and died that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and he has ascended to sit upon his father's throne; but he will shortly come again, and "every eye shall see him;" he will gather his saints unto himself, and be revealed in person as the true Shiloh, and Prince of Peace. Jesus Christ will come at an awful crisis, not (as most of the professing Religious world suppose,) when peace, knowledge and holiness are prevailing, but when the earth is groaning under sin and infidelity. From an examination of the prophetic Scriptures, I find that in a perilous time the Lord will appear in an extraordinary way, and accomplish many important events about the same time; the chief are these. 1st. The Judgment upon the Papal kingdoms,---a judgment poured upon the seat of the Papacy and these kingdoms;---2nd. The release and return of the Jews from their long captivity---the 12 tribes from their outcast state, which has continued 2500 years, and the 2 tribes from their dispersion which has continued nearly 1800;---3rd. The setting up of Infidel Antichrist, and gathering together of the unbelieving nations under his banner, against Jerusalem and restored Israel.---Rev. xvi. 14, xix. 19. Joel, iii. 11 14.---Mic. iv. 11, 12, 13. Zech. xiv. 1, 2, 3.---4th. The battle of Armageddon, that great day of God Almighty, the victory over, and destruction of the enemies of Christ and of his people.---Rev. xvi. 16, xix. 17, 21. Ezek. xxxix, 17; 5th. The second coming of Christ; his appearing in the clouds of Heaven, being previous, and preparatory to his personal presence on earth. Indeed there is reason to believe from the series of events which are described in the prophecies as about to take place in the great "day" that the actual advent of our Lord will to some ex-

tent preceded his manifestation on the Mount of Olives ; 6th. The first Resurrection will take place. The dead saints will rise glorified and the living saints will be changed and both will "meet their Lord in the air," before the last judgments of the day of wrath are consummated, and—7th. The Millenium—or reign of Christ on earth a thousand years. All these events are so closely bound together in Scripture that treating of any one, you can scarcely avoid bringing in all the rest. The fall and destruction of Papal Babylon frees Israel ; the enemies of Christ gather against Israel when re-established in their own land—He in person with mighty angels, and ten thousand of his saints, destroys the Infidel Antichrist with all his followers, appears to Israel as "Him whom they had pierced"—The ancient people mourn, are converted confirming the words "and so all" Israel shall be saved ; as it is written "There shall come out of Sion the Deliverer" "and shall turn *ungodliness* from Jacob."—Romans, xi, 26.

In addition to the few passages from the word of God, adduced in support of what has been stated I request that reference may be made to Rev. ii. 26, 27. Psa. cxlix. 6 and following verses ; also Rev. xiv, 13 to the end. Rev. xvi, 12 to the end. Rev. xix, 7, to the end. Joel, iii. 9, to the end. Zech. xii. 6 to the end, and xiv chap., which scriptures shew the dead in Christ invested with blessedness, the reaping of the harvest of the Earth, comprehending the wheat and the tares, and afterwards the judgment of the vintage of wrath. You see on the whole, that when the sign of the son of man appears in Heaven, the Elect shall be gathered by commissioned angels to meet their Lord in the air, and the dead in Christ, having arisen about this time, shall be gathered also unto him the appearing Prince of Peace ; and in close succession to or

connection with this event, the ancient tribes of Jacob shall be gathered to their own land by Shiloh. This event is singled out from among many, as about to manifest in a most peculiar manner the glory of God. Jehovah is pleased to pledge himself for the performance of it with a vehemency of asseveration which is not equalled in the whole range of Scripture. "I will cause the captivity of Judah, and the captivity of Israel to return.....Yea, I will rejoice over to do them good ; and I will plant them in this land assuredly, with my whole heart, and with my whole soul." "Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore."

The next consideration of moment is the *time* when this mighty work of Immanuel will be consummated. We would here speak with humility, and not be wise above what is revealed "unto us and our children." Still be it remembered there is a false humility, and erroneous caution which argues an unbelieving spirit,—a cool repose upon the authority of man ; this we would also avoid. "The *day* and the *hour* knoweth no man" therefore let us not dare to fix either ; but saith our Lord "Take heed that no man deceive you. There shall be signs"—and when these things *begin to come to pass*, "then look up, and lift up yours heads ; for *your redemption draweth nigh*." Therefore we must dare to believe that when these signs appear for which it is our duty to look, the day and coming of the Lord draweth nigh. We must not be backward especially in this unbelieving age to declare the truth up to what is revealed.

The true and unchangeable God has been pleased to give us various marks in his holy word, by a close examination of which we may ascertain with proba-

ble correctness, (warranting the attention of every Christian,) the return of Israel to their own land—an event which ushers in the conquests of the King of Glory, and his Millennial reign as Prince of Peace. In addition to the several prophecies relating to the Christian Church, and prophetic members, by which she may find the nearness of her Lord's advents, there are other signs and chronological predictions upon the subject of Israel's return, which demand our close and serious attention.

1. Any reader of the Bible cannot avoid noticing that *seven* is a sacred number; and the careful enquirer into divine truth must perceive that the fortunes of the Jewish people are intimately connected with the grand and fundamental period of *seven times* or 2520 years. And as we learn from the book of Daniel that a day is a prophetic year, and a prophetic time is 360 days or year's, the *seven times* will be 2520 days or prophetic years. During this period Israel was to be in an outcast deserted, degraded state, and at the end was to be restored and brought into favour. By referring to Scripture History, we find that Esarhaddon son of Sennacherib and King of Assyria, completed the captivity of the 10 tribes in the reign of Manasseh, and in the year A. C. 677, if we date the *seven times* or 2520 years from the event, they will end, and fix the time of the Jews restoration to A. D. 1843. We would not insist upon the precision of this date, standing alone and unconfirmed by the termination of any other remarkable event at the same time, but the coincidence of this with the following computations, leaves us very little room to question its correctness.

2. In the viii. chap. of Daniel the question is asked "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" The answer is, "Unto two thou-

"sand and three hundred days; *then* shall the sanctuary be cleansed."

What is to be understood by treading the sanctuary and the host under foot? and again by the cleansing of the sanctuary, is obvious enough; having reference to the temple and temple worship of the Jews. The difficulty is in fixing the year from which to begin to count 2300 years. There seems to be no good reason why, as some suppose, we should commence the years from the time when Daniel had the vision; we should rather choose the time when the action in the vision begins—this would be 100 years after Daniel had the vision, and during the continuance of the Medo-Persian empire. Now the most remarkable event that occurred during the Persian reign, was the restoration of the civil and ecclesiastical polity of the Jews, under Ezra, by decree of King Artaxerxes, in the seventh year of his reign, and 457 B.C. an event of so great importance that the "70 weeks of Daniel," concerning the Messiah, are commenced from it, by the most judicious interpreters of prophecy.

This restoration under Ezra, was the type of a far more glorious restoration of all Israel in the latter days, and we reasonably infer that the term of 2300 years, the period of the final return is to be calculated from this event, so significant a type of the grand event to come. If we reckon the 2300 days, each day as a year, from the year 457 B.C. [the date of Ezra's charter for the Jews return,] we shall find that they will end in 1843; when the sanctuary will be cleansed, and the kingdom restored to Israel.

3. There can be little doubt that the Jews will be restored in a year of Jubilee, an event in the Jewish dispensation which so strikingly typified the final glorious restoration; and no Jubilee would seem so suitable for the grand return, as the *seventieth*; seven being esteemed by them as the perfect number;—

according to the most accurate chronologers, the next, the seventieth, or great sabbatical Jubilee will fall in the year 1841, or 43, by this time we may reasonably expect, that the Jews will have returned home.

4. The continuance of the Ottoman Empire so long the scourge of Israel, is limited in Rev. ix chap. 15 v. to an hour, a day, a month, and a year, of prophetic time, or 391 years, and upwards; which beginning from the capture of Constantinople, in 1453, will end in 1844. The wasting away of the Turkish Empire is thus represented, in Rev. xvi, 12. "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the east might be prepared." This symbol is considered to signify the downfall of the Empire, preparatory to the return of the Jews to their eastern home: and if we look to the state of things in Turkey, and the victorious career of the Pacha of Egypt, we must be convinced that the third and last woe cometh quickly.

The prophetic period of 1260 years, or latter half of the *seven times* spoken of by Daniel in the vii. of his prophecies, and given in the Apocalypse under the several modes of numeration, Rev. xi. 3, a thousand two hundred and three score days—Rev. xi. 2. xiii. 5, forty and two Months—Rev. xii. 14, a time and times, and half a time; points to the duration of Papal Rome and Mohammedanism. It is written that the "saints are given into the hands of the little horn"—there can be no doubt this was done by the edict of Emperor Justinian 533 A D, when the wilderness period, or little season, 1260 days commenced—they ended therefore in 1793, and it is a remarkable fact that the Justinian code which established the Papacy as the Imperial religion was the national code during 1260 years; at the expiration of which period the code of Napoleon superseded it.

In confirmation also of our position that the Papal period expired, in 1793, I quote Rev. vi. 13, "And the same hour was there, a great earthquake"—this symbolizes the revolution of 1792,—the effects of which will continue to the end of time.

The second application of the period 1260 days or years is to Mohammedanism, which runs parallel with, and prevails as long as the Papal power,—in the viii chap. of Daniel, 9th v. the "*little horn*," is supposed to represent Mohammedanism, also the '*second horn*' like a lamb of the second beast mentioned in Rev. xiii. 11, as "coming up out of the earth"—the Roman state as re-established by Justinian. This second horn arose in A. D. 622, the year of the Hegira, or flight of Mohammed, and overruns the Papacy, and being calculated according to the Mohammedan mode of reckoning in lunar years, ends in 1844, A. D.

Having, my dear friends, traced the most important events relating to the Church to their termination and fulfilment in the year 1844, a time future though near at hand, I would exhort and pray you with all the earnestness and seriousness of one who believes these things to be founded on the word of God, and who would not only deliver his own soul, but be the means of rescuing others from the wrath to come ; I would importune you to give your immediate and devoted attention to the subject of the Lord's second coming, as the glorious Shiloh, to gather his saints unto himself, and to execute judgment upon those who have not the knowledge of God and obey not the Gospel of the Lord Jesus Christ, A very short time can elapse before the Lord Jesus will be revealed from Heaven. When he comes, he will come as a "thief in the night, unexpectedly," even to those who look for him ; but much more to those who care for none of these things, saying where is the promise of his coming ? When he comes, he will come as Prince of Peace, but first to destroy his enemies,

and take the sovereignty of this earth out of the hands of those Kings and Governors who rule by the grace of the people and not by the grace of God.— And oh, my dear friends, when we look at the times in which we live—in what a day of trouble, rebuke and blasphemy; the speedy coming of Shiloh as King of Kings, and Lord of Lords, acquires a double preciousness,—an all-absorbing degree of interest; for it holds out, as well the prospect of our sure deliverance from trouble and sin, as the enjoyment of pure and never ending bliss. God will, in his son Immanuel, at his second advent, shew the princes and people of this earth who have set him at nought, that he is the “blessed and only Potentate,” the head of the nations, Lord of the powers of the political world, as well as head over all things to His Church; this to the confusion of the wicked, yea of the professedly religious world, he will “shew in his own time,” awfully and gloriously. The multitudes engaged in their busy hum may be, and will be unprepared, because “shut up in unbelief,” but “wisdom will be justified of all her children;” the wise will understand and the saints will look up, [not without fear for those things which are coming upon the earth,] for their “redemption draweth nigh.” I said, look to the times in which it is our destiny to live; the signs even now portend, predict that wrath is nigh,—we turn not elsewhere; Look at England! favoured land! She has without a gainsay passed her zenith. Her guilt as a nation was consummated when she passed the Emancipation Bill, [I prefix not the epithet Catholic, though it be generally used,] she then admitted the adherents of the accursed Apostacy of Rome with the marks of the Apocalyptic beast upon their heads, to aid in her national councils. Hence division, embarrassment, disappointment and perplexity have overshadowed her. The eye, with trembling, watches the fearful

progress of the work, first, Emancipation, then Radical Reform, next Republicanism, and finally [dreadful climax!] Supremacy of the people,—without God in the world,—What an accumulation of woe! What exaggerated misery! Alas, Alas, the torrent is rushing onward, and nothing can resist it effectually in its direful ravages, but he who could make the “winds and the sea obey him”—and who cometh “to reign upon the earth.” Ah me! these are perilous times, and what is called [with invidious emphasis,] the Evangelical or Religious world, are denying the Headship of Christ, by standing up for many churches, and consequent indifference to truth. Atheism, Deism, infidelity and scepticism, with the rising—isms of the day, erect their heads with confidence, and appearance of triumph over the differences, which exist between Christian denominations, and the ungodly party spirit which actuates communities who lay claim severally to the spirit of Christ. How lamentably is verified not in the world only, but where professedly separated from the saying of our master—“Suppose ye that I am “come to give peace on earth? I tell you, Nay; but “rather division.” Vice and profligacy are marching the length and breadth of the land, and bearing all before them. Infidelity in religion, and revolutionism in politics, disguised under the specious names of liberality, candour, love of freedom and so forth, are spreading around us, and all the characteristics of the last perilous times are rife, both in the church and in the world. Drunkenness, pride, covetousness, denial of God and contempt of all established authority, meet the pained heart, and aching eye of the patient believer, who looketh up with hope, “knowing that his redemption draweth nigh.” Alas, Alas, brethren, the Lord’s presence is needed to correct these evils, and he is not slack concerning his promised coming. Scoffers and others walk-

ing after their own lusts may enquire, where is the "promise?" But we may rest assured "he will not tarry." The darker the aspect of the world, the nearer is the time of our glorious and finished adoption—to wit, the glorification of the redeemed soul and body; the farther the night is spent, nearer, and more near is the "Sun of Righteousness" to his rising. Look up then ye that fear the Lord; and desire to behold him in his beauty; lift up your heads in expectation in the midst of those events which will fill others with terror and confusion.—The rumbling of the Chariot wheels is heard proclaiming to us "the Lord is at hand." As yet he is our Advocate with the Father, our High Priest, and forerunner within the veil; pray that your faith fail not, that in particular you may possess your souls, that your love may abound, and that you may be "found of him in peace and blameless;" very quickly he shall leave his Father's throne attended by saints and mighty angels; already the heavenly harpers strike the first notes of the Hallelujah "of the sea of Glass." "surely the Lord cometh quickly."—And we [who believe in him, who desire to be found in him, who look for and love his appearing] his happy, though despised followers "shall reign with him" on this regenerated earth for a thousand years; for the assurance is "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Oh blessed prospect! Oh glorious expectation!—
Oh triumphant consummation of our hopes and cares,

"To think of this is Heav'n!
'Tis extacy! Roll on, ye lingering hours,
And bring Millennial bliss."

And now my companions in tribulation, ye that would rejoice to be counted worthy to suffer shame

"for Jesus' sake, if that you might attain unto the
"resurrection from the dead;" may the Lord direct
your hearts unto the love of God, and unto a patient
waiting for Christ; that ye may be so filled with this
blessed hope, as not only to watch and pray for it,
but to endure patiently your trials in the prospect of
it; "that the trial of your faith being much more pre-
"cious than of gold that perisheth, though it be tried
"with fire, may be found unto praise, honor and glory
"at the appearing of Jesus Christ." Patient waiting
and watching, not indifference is required, "Here is
"the patience and faith of the saints; here are they
"which keep the commandments of God and the faith
"of Jesus."—Rev. xiv. 12.

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